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## PATRIOTISM AND POLITICS.

BY HIS EMINENCE CARDINAL GIBBONS.

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I HAVE no apology to make for offering some reflections on the political outlook of the nation ; for my rights as a citizen were not abdicated or abridged on becoming a Christian prelate, and the sacred character which I profess, far from lessening, rather increases, my obligations to my country.

In answer to those who affirm that a churchman is not qualified to discuss politics, by reason of his sacred calling, which removes him from the political arena, I would say that this statement may be true in the sense that a clergyman as such should not be a heated partisan of any political party ; but it is not true in the sense that he is unfitted by his sacred profession for discussing political principles. His very seclusion from popular agitation gives him a vantage-ground over those that are in the whirlpool of party strife, just as they who have never witnessed Shakespeare's plays performed on the stage are better qualified to judge of the genius of the author and the literary merit of his productions than they who witness the plays amid the environment of stage scenery.

It is needless to say that I write not merely as a churchman, but as a citizen ; not in a partisan, but in a patriotic, spirit ; not in advocacy of any particular party, but in vindication of pure

government. There is a moral side to most political questions ; and my purpose here is to consider the ethical aspect of politics, and the principles of justice by which they should be regulated. In view of the Presidential election coming on, the remarks I am about to offer are, it seems to me, specially opportune.

Every man in the Commonwealth leads a dual life,—a private life under the shadow of the home, and a public life under the ægis of the State. As a father, a husband, or a son, he owes certain duties to the family ; as a citizen, he owes certain obligations to his country. These civic virtues are all comprised under the generic name, patriotism.

Patriotism means love of country. Its root is the Latin word *patria*, a word not domesticated in English. The French have it in *patrie* ; the Anglo-Saxon and Teutonic races have it literally translated in Fatherland. “ Fatherland,” says Cicero, “ is the common parent of us all : *Patria est communis omnium nostrum parens*.”\* It is the paternal home extended, the family reaching out to the city, the province, the country. Hence, with us Fatherland and Country have come to be synonymous. Country in this sense comprises two elements, the soil itself and the men who live thereon. We love the soil in which our fathers sleep, *terra patrum*, *terra patria*, the land in which we were born. We love the men who as fellow-dwellers share that land with us. The other day when Dom Pedro died in Paris, he was laid to his last sleep on Brazilian soil, which he had carried away with him for that very purpose. Let a citizen from Maine meet a citizen from California on the shores of the Bosphorus or on the banks of the Tiber, they will, at once, forget that at home they dwelt three thousand miles apart. State lines are obliterated, party differences are laid aside, religious animosities, if such had existed, are extinguished. They warmly clasp hands, they remember only that they are fellow American citizens, children of the same mother, fellow-dwellers in the same land over which floats the star-spangled banner.

Patriotism implies not only love of soil and of fellow citizens, but also, and principally, attachment to the laws, institutions, and government of one's country ; filial admiration of the heroes, statesmen, and men of genius, who have contributed to its renown by the valor of their arms, the wisdom of their counsel, or

\* De Fin., III., 19.

their literary fame. It includes, also, an ardent zeal for the maintenance of those sacred principles that secure to the citizen freedom of conscience, and an earnest determination to consecrate his life, if necessary, *pro aris et focis*, in defence of altar and fireside, of God and Fatherland. Patriotism is a universal sentiment of the race :

“ Breathes there the man with soul so dead  
Who never to himself hath said,  
‘ This is my own, my native land ! ’ ”

A certain philosophical school has taught that love of country has its origin in physical comfort. *Ibi patria ubi bene*. But is it not true that one's country becomes dear in proportion to the sufferings endured for it? Have not the sacrifices of our wars developed the patriotism of the American? In fact, it is the most suffering and persecuted races that are endowed with the deepest patriotism. We may even go so far as to say that the rougher the soil, the harsher the climate, the greater the material privations of a land, the more intense is the love of its inhabitants for it. Witness the Irish peasant. And are not the Swiss in their narrow valleys and on their steep mountain sides, the Scotch on their rugged Highlands, the classic models of patriotism? Nay, the Esquiman, amid the perpetual snows that hide from his eyes every green spot of earth, loves his home, nor dreams of a fairer.

Patriotism is not a sentiment born of material and physical well-being; it is a sentiment that the poverty of country and the discomforts of climate do not diminish, that the inflictions of conquest and despotism do not augment. The truth is, it is a rational instinct placed by the Creator in the breast of man. When God made man a social being, He gave him a sentiment that urges him to sacrifice himself for his family and his country, which is, as it were, his larger family. “Dear are ancestors, dear are children, dear are relatives and friends; all these loves are contained in love of country.” \*

The Roman was singularly devoted to his country. *Civis Romanus sum* was his proudest boast. He justly gloried in being a citizen of a republic conspicuous for its centuries of endurance,

\* *Cari sunt parentes, cari liberi, propinqui, familiares, sed omnes omnium caritates patria una complexa est.* (Cicero, *De Off.*, I., 17.)

for the valor of its soldiers, for the wisdom of its statesmen, and the genius of its writers. One of its greatest poets has sung: "It is sweet and honorable to die for one's country."\* So execrable was the crime of treason regarded that the traitor not only suffered extreme penalties in this life, but he is consigned after death by Virgil to the most gloomy regions of Tartarus.†

Love of country shows itself in the citizen by the observance of law and the good use of political rights, and in those that, for the time being, govern, by justice and disinterestedness in their administration. Ministers of religion manifest their patriotism, not only as citizens, but also as spiritual teachers and leaders of the people, by inculcating the religious, moral, and civic virtues, and by prayer to the throne of God for the welfare of the land. "I desire, therefore," wrote St. Paul to his disciple Timothy, "first of all that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings and for all that are in high station, that we may lead a quiet and peaceable life in all piety and chastity; for this is good and acceptable in the sight of God our Saviour."‡

The Catholic Church in our country is not unmindful of this duty. A prayer composed by Archbishop Carroll to beg Heaven's blessing on the land and its rulers, a masterpiece of liturgical literature, is recited every Sunday at the solemn service in some parts of the United States, and notably in the Cathedral at Baltimore, in which the custom has never ceased since it was introduced by Baltimore's first Archbishop over one hundred years ago.

To the soldier, patriotism has inspired the most heroic deeds of courage and self-sacrifice. The victories of Debora, Judith, and Gedeon, achieved for God and country, are recorded with praise in Sacred Scripture.

The stand of Leonidas in the pass of Thermopylæ with his three hundred Spartans against the million Persians of Xerxes; the boldness of his answer to the oriental monarch's summons to lay down arms, "Let him come and take them;" the recklessness of his reply to the threat, that so numerous were his foes that the very heavens would be darkened by their arrows, "T is

\* *Dulce et decorum pro patria mori.* (Horace, B. III., Ode II.)

† *Vendidit hic auro patriam, dominumque potentem*

*imposuit. Fixit leges pretio atque refixit.* (Æneid, B. VI.)

‡ I. Timothy, II., 1-3.

well. We shall fight in the shade ;” the fierce battle ; the fall of almost all the Grecian heroes ; the total defeat of the Persian host—are commonplaces of history, are themes of the school-room. That day ranks among the great days of the world. Had Xerxes triumphed, Europe had become Asiatic, and the trend of history had been changed.

The three calls of Cincinnatus to the Dictatorship from the solitude and cultivation of his Sabine farm, his three triumphs over the enemies of the Republic, kindled not in his breast the fire of political ambition. When the foe was repelled and his country needed him no longer, he laid down the sword of command for the plow, left “the pomp and circumstance” of the camp for the quiet of his rural homestead, like him whose grave hallows the hillside of Mount Vernon—two notable instances of patriotism, making men great in peace no less than in war. Need I recall to the readers of *THE NORTH AMERICAN REVIEW* Regulus, Horatius Cocles, Brutus, the first consul, whose heroic and patriotic deeds have been the exultant theme of the classic authors of Rome ?

Patriotism finds outward and, so to say, material expression, in respect for the flag that symbolizes the country, and for the chief magistrate who represents it. Perhaps, it is only when an American travels abroad that he fully realizes how deep-rooted is his love for his native country. The sentiment of patriotism, which may be dormant at home, is aroused and quickened in foreign lands.

The sight of an American flag flying from the mast of a ship in mid-ocean or in some foreign port, awakes unwonted emotion and enthusiasm.

The interest which an American feels in a presidential election or in any other important domestic event, is intensified when he is abroad. When I was travelling through the Tyrol, in 1880, I had a natural desire to find out who had been nominated for the Presidency ; but in that country news travels slowly. On reaching Innspruck, I learned that Mr. Garfield was the nominee. I got my information from an American student buried in the cloisters of a seminary, to whom the outside world was apparently dead. I never discovered and I dare say his professors never knew how he obtained his information. But the news was correct.

Americans are in the habit of visiting Rome every year in

large numbers. The greater part of them on their arrival instinctively repair to the American College. Perhaps, the name of the college attracts them ; perhaps, also, the consciousness that they will hear their mother-tongue. And when they enter its portals, where they are always sure to find a warm welcome from the genial rector, their eyes are gladdened by the familiar features of the " Father of his Country."

Love of country, as I have described it, which is fundamentally an ethical sentiment, and which was such in all nations, even before Christian Revelation was given to the world, and which is such to-day among nations that have not heard the Christian message, is elevated, ennobled, and perfected by the religion of Christ. Patriotism in non-Christian times and races has inspired heroism even unto death. We do not pretend that Christian patriotism can do more. But we do say that Christianity has given to patriotism and to the sacrifices it demands, nobler motives and higher ideals.

If the virtue of patriotism was held in such esteem by pagan Greece and Rome, guided only by the light of reason, how much more should it be cherished by Christians, instructed as they are by the voice of Revelation ! The Founder of the Christian religion has ennobled and sanctified loyalty to country by the influence of His example and the force of His teaching.

When St. Peter was asked by the tax-collector whether his Master should pay the tribute money or not, he replied in the affirmative, and the penniless Master wrought a miracle to secure the payment of the money, though He was exempt from the obligation by reason of His poverty and His divine origin ; for if the sons of kings are free from taxation, as Christ Himself remarked on that occasion, the Son of the King of kings had certainly a higher claim to exemption.

The Herodians questioned Jesus whether or not it was lawful to pay tribute to Cæsar. By this question they sought to ensnare Him in His words. If He admitted the obligation, He would have aroused the indignation of the Jews, who deemed it unlawful to pay tribute to a Gentile and idolatrous ruler. If, on the other hand, He denied the obligation, He would have incurred the vengeance of Rome. He made this memorable reply, which silenced His adversaries: " Render to Cæsar the things which are Cæsar's, and to God the things which are God's."

The Apostles echo the voice of their Master. "Let every soul be subject to higher powers ; for there is no power but from God. Therefore, he who resisteth the power, resisteth the ordinance of God ; and they who resist, purchase for themselves damnation. Render, therefore, to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honor to whom honor."\* "Be ye subject to every authority for God's sake, whether to the king as excelling, or to governors as sent by him for the punishment of evil-doers, and for the praise of those who do well."† This short sentence, "There is no authority but from God," has contributed more effectually to the stability of nations and to the peace and order of society than standing armies and all the volumes ever written on the principles of government. It ennobles obedience to constituted authority by representing it, not as an act of servility to man, but of homage to God. It sheds a halo around rulers and magistrates by holding them up to us as the representatives of God. It invests all legitimate laws with a divine sanction by an appeal to our conscience.

If the Apostles and the primitive Christians had so much reverence for the civil magistrates in whose election they certainly had no voice ; and if they were so conscientious in observing the laws of the Roman Empire, which often inflicted on them odious pains and disabilities, how much more respect should the American citizen entertain for the civil rulers in whose election he actively participates ! With what alacrity should he fulfil the laws which are framed solely for his peace and protection and for the welfare of the Commonwealth !

The deification of the State in pagan times rested on a principle contrary to reason, and exacted sacrifices destructive of the moral worth of the citizen. The State absorbed the individual. It was held to be the proprietor and master of the citizen, who was only an instrument in its hand, to be used, cast aside, or broken at will. Christianity knows how to conciliate patriotism with the exigencies of man's personal dignity. Social perfection, or civilization, is in that form of government that secures to its members the greater facility for pursuing and attaining their end in life. That is the Christian notion of the State, and the American also, as laid

\* Romans, xiii.

† I. Peter, ii.



down in the Declaration of Independence. It is stated therein that government is for the citizen, to secure to him his inalienable rights—that is to say, rights that are his and are inalienable by virtue of the supreme end marked out for him by the Creator.

Again, unlike pagan civilization, which despised the foreigner as a barbarian and a foe, Christian and American civilization sees its ideal in that universal charity revealed to the world by Christ, who came to teach the brotherhood of all men in the Fatherhood of the One God. Patriotism and cosmopolitism are not incompatible in the Christian. They find a model in the religious order, in the Catholicity and unity of the Church. And even in the political order, the United States offers a miniature picture of the brotherly federation of nations—forty-four sovereign States, sovereign and independent as to their internal existence, yet presenting to the rest of the world a national unity in the federal government.

And, indeed, when we reflect on the happiness and manifold temporal blessings which our political institutions have already conferred, and are destined in the future to confer, on millions of people, we are not surprised that the American citizen is proud of his country, her history, and the record of her statesmen.

Therefore, next to God, our country should hold the strongest place in our affections. Impressed, as we ought to be, with a profound sense of the blessings which our system of government continues to bestow on us, we shall have a corresponding dread lest these blessings should be withdrawn from us. It is a sacred duty for every American to do all in his power to perpetuate our civil institutions and to avert the dangers that threaten them.

The system of government which obtains in the United States is tersely described in the well-known sentence: “A government of the people, by the people, for the people;” which may be paraphrased thus: Ours is a government in which the people are ruled by the representatives of their own choice, and for the benefit of the people themselves.

Our rulers are called the servants of the people, since they are appointed to fulfil the people’s wishes; and the people are called the sovereign people, because it is by their sovereign voice that their rulers are elected.

The method by which the supreme will of the people is registered is the ballot-box. This is the oracle that proclaims their

choice. This is the balance in which the merits of the candidates are weighed. The heavier scale determines at once the decision of the majority and the selection of the candidate.

And what spectacle is more sublime than the sight of ten millions of citizens determining, not by the bullet, but by the ballot, the ruler that is to preside over the nation's destinies for four years!

“ A weapon that comes down as still  
As snowflakes fall upon the sod ;  
But executes a freeman's will,  
As lightning does the will of God :  
And from its force nor doors nor locks  
Can shield you, 'tis the ballot-box.”

But the greatest blessings are liable to be perverted. Our Republic, while retaining its form and name, may degenerate into most odious tyranny ; and the irresponsible despotism of the multitude is more galling, because more difficult to be shaken off, than that of the autocrat.

History is philosophy teaching by example. A brief review of the Roman Republic and the causes of its downfall will teach us a useful lesson. The Republic prospered so long as the citizens practised simplicity of life and the civil magistrates administered even-handed justice. Avarice and ambition proved its ruin.\* The avarice of the poor was gratified by the bribery of the rich ; and the ambition of the rich was fed by the votes of the poor.

In the latter days of the Republic bribery and corruption were shamefully practised. Marius was elected to the consulship by the purchase of votes and by collusion with the most notorious demagogues. Pompey and Crassus secured the consulship by intimidation, though neither of them was legally qualified for that office. The philosophy of Epicurus, introduced during the last years of the Republic, hastened the moral and mental corruption of Rome. The loss of the political autonomy of Greece, which preceded that of Rome, may be traced to the same cause. To the early Romans the oath was sacred, and perjury a detestable crime. We find in a letter of Cicero to Atticus a curious incident that shows how far the politicians of his day had departed from former standards.

\* *Primo pecuniæ, deinde imperii cupido crevit; ea quasi materies omnium malorum fuere.* Sallust. *Catalin. c. x.*

"Memmius," he writes, "has just made known to the Senate an agreement between himself and an associate candidate for the consulship on the one hand, and the two consuls of the current year on the other." It appears that the two consuls agreed to favor the candidacy of the aspirants on the following terms: The two aspirants bound themselves to forfeit to the consuls four hundred thousand sesterces if they failed to produce in favor of the consuls three augurs who were to swear that in their sight and hearing the Plebs (though such was not the fact) had voted the law *Curiate*, a law that invested the consuls with full military powers; and also if they failed to produce two ex-consuls who were to swear that in their presence the Senate had passed and signed a certain decree regulating the provinces of each consul though such was not the fact.\* What a crowding of dishonesty in this one transaction! Can the worst kind of American politics furnish the match of this slate gotten up regardless of truth and oath?

Cato failed to be elected consul, although eminently worthy of that dignity, because he disdained to purchase the office by bribes. Cæsar had so far debauched the populace with flattery and bribes and the soldiers with pensions, that his election to the office of chief pontiff and consul was easily obtained.

During the Empire elections were usually a mere formality. Bribery was open and unblushing. Toward the end of the second century the Empire was publicly sold at auction to the highest bidder. Didius Julianus, a rich senator, obtained the prize by the payment of \$620 to each soldier of the Prætorian guard. But he was executed after a precarious and inglorious reign of sixty-six days.

The history of the Roman Republic and the Roman Empire should be a salutary warning to us. Our Christian civilization gives us no immunity from political corruption and disaster. The oft-repeated cry of election frauds should not be treated with indifference, though, in many instances, no doubt, it is the empty charge of defeated partisans against successful rivals, or the heated language of a party press.

But after all reasonable allowances are made, enough remains of a substantial character to be ominous. In every possible way, by tickets insidiously printed, by "colonizing," "repeating," and

\* Book IV., Letter XVIII.

“personation,” frauds are attempted, and too often successfully, on the ballot. I am informed by a trustworthy gentleman that, in certain localities, the adherents of one party, while proof against bribes from their political opponents, will exact compensation before giving their votes even to their own party candidates. The evil would be great enough if it were restricted to examples of this kind, but it becomes much more serious when large bodies of men are debauched by the bribes or intimidated by the threats of wealthy corporations.

But when the very fountains of legislation are polluted by lobbying and other corrupt means ; when the hand of bribery is extended, and not always in vain, to our municipal, state, and national legislators ; when our law-makers become the pliant tools of some selfish and greedy capitalists, instead of subserving the interests of the people,—then, indeed, all patriotic citizens have reason to be alarmed about the future of our country.

The man who would poison the wells and springs of the land is justly regarded as a human monster, as an enemy of society, and no punishment could be too severe for him. Is he not as great a criminal who would poison and pollute the ballot-box, the unfailing fount and well-spring of our civil freedom and of our national life ?

The Ark of the Covenant was held in the highest veneration by the children of Israel. It was the oracle from which God communicated his will to the people. Two cherubim with outstretched wings were placed over it as sacred guardians. Oza was suddenly struck dead for profanely touching it. May we not, without irreverence, compare the ballot-box to the ancient Ark ? Is it not for us the oracle of God, because it is the oracle of the people ? God commands us to obey our rulers. It is through the ballot-box that our rulers are proclaimed to us ; therefore, its voice should be accepted as the voice of God. Let justice and truth, like twin cherubs, guard this sacred instrument. Let him who lays profane hands upon it be made to feel that he is guilty of a grievous offence against the stability of government, the peace of society, and the majesty of God.

Our Saviour, filled with righteous indignation, seizes a scourge and casts out of the Temple those that bought and sold in it, and overturns the tables of the money-changers, saying: “ My house is a house of prayer, but you have made it a den of thieves.” The

polling booth is a temple, in which the angel of justice holds the scales with an even hand. The political money-changer pollutes the temple by his iniquitous bargains. The money-changer in Jerusalem's Temple trafficked in doves; the electioneering money-changer traffics in human beings.

Let the minister of justice arise, and, clothed with the panoply of authority, let him drive those impious men from the temple. Let the buyers and sellers of votes be declared infamous; for they are trading in our American birthright. Let them be cast forth from the pale of American citizenship and be treated as outlaws.

I do not think the punishment too severe when we consider the enormity and far-reaching consequences of their crime. I hold that the man who undermines our elective system is only less criminal than the traitor who fights against his country with a foreign invader. The one compasses his end by fraud, the other by force.

The privilege of voting is not an inherent or inalienable right. It is a solemn and sacred trust, to be used in strict accordance with the intentions of the authority from which it emanates.

When a citizen exercises his honest judgment in casting his vote for the most acceptable candidate, he is making a legitimate use of the prerogatives confided to him. But when he sells or barter his vote, when he disposes of it to the highest bidder, like a merchantable commodity, he is clearly violating his trust and degrading his citizenship.

The enormity of the offence will be readily perceived by pushing it to its logical consequences:

*First*, Once the purchase of votes is tolerated or condoned or connived at, the obvious result is that the right of suffrage becomes a solemn farce. The sovereignty is no longer vested in the people, but in corrupt politicians or in wealthy corporations; money instead of merit becomes the test of success; the election is determined, not by the personal fitness and integrity of the candidate, but by the length of his own or his patron's purse; and the aspirant for office owes his victory, not to the votes of his constituents, but to the grace of some political boss.

*Second*, The better class of citizens will lose heart and absent themselves from the polls, knowing that it is useless to engage in a contest which is already decided by irresponsible managers.

*Third*, Disappointment, vexation, and righteous indignation will burn in the breasts of upright citizens. These sentiments will be followed by apathy and despair of carrying out successfully a popular form of government. The enemies of the Republic will then take advantage of the existing scandals to decry our system and laud absolute monarchies. The last stage in the drama is political stagnation or revolution.

But, happily, the American people are not prone to despondency or to political stagnation, or to revolution outside of the lines of legitimate reform. They are cheerful and hopeful, because they are conscious of their strength ; and well they may be, when they reflect on the century of ordeals through which they have triumphantly passed. They are vigilant, because they are liberty-loving, and they know that "Eternal vigilance is the price of liberty." They are an enlightened and practical people ; therefore are they quick to detect and prompt to resist the first inroads of corruption. They know well how to apply the antidote to the political distemper of the hour. They have the elasticity of mind and heart to rise to the occasion. They will never suffer the stately temple of the Constitution to be overthrown, but will hasten to strengthen the foundation where it is undermined, to repair every breach, and to readjust every stone of the glorious edifice.

In conclusion, I shall presume to suggest, with all deference, a brief outline of what appear to me the most efficient means to preserve purity of elections and to perpetuate our political independence.

Many partial remedies may be named. The main purpose of these remedies is to foster and preserve what may be called a Public Conscience. In the individual man, conscience is that inner light which directs him in the knowledge and choice of good and evil, that practical judgment which pronounces over every one of his acts, that it is right or wrong, moral or immoral. Now, this light and judgment which directs man in the ordinary personal affairs of life, must be his guide also in the affairs of his political life; for he is answerable to God for his political, as well as his personal, life.

The individual conscience is an enlightenment and a guide; and it is itself illumined and directed by the great maxims of natural law and the conclusions which the mind is constantly deducing from those maxims. Now, is there not a set of maxims

and opinions that fulfil the office of guides to the masses in their political life ?

The means which I propose are :

*First*, The enactment of strict and wholesome laws for preventing bribery and the corruption of the ballot-box, accompanied with condign punishment against the violators of the law. Let such protection and privacy be thrown around the polling booth that the humblest citizen may be able to record his vote without fear of pressure or of interference from those that might influence him. Such a remedy has already been attempted, with more or less success, in some States by the introduction of new systems of voting.

*Second*, A pure, enlightened, and independent judiciary to interpret and enforce the laws.

*Third*, A vigilant and fearless press that will reflect and create a healthy public opinion. Such a press, guided by the laws of justice and the spirit of American institutions, is the organ and the reflection of national thought, the outer bulwark of the rights and liberties of the citizen against the usurpations of authority and the injustice of parties, the speediest and most direct castigatior of vice and dishonesty. It is a duty of the citizens of a free country not only to encourage the press, but to coöperate with it ; and it is a misfortune for any land when its leading men neglect to instruct their country and act on public opinion through this powerful instrument for good.

*Fourth*, The incorporation into our school system of familiar lessons embodying a history of our country, a brief sketch of her heroes, statesmen, and patriots, whose civic virtues the rising generation will thus be taught to emulate. The duties and rights of citizens along with reverence for our political institutions should likewise be inculcated, as Dr. Andrews, President of Brown University, recommends in a recent article. There is danger that the country whose history is not known and cherished will become to the masses only an abstraction, or, at best, that it will be in touch with them only on its less lovable side, the taxes and burdens it imposes. Men lost in an unnatural isolation, strangers to the past life of their nation, living on a soil to which they hold only by the passing interests of the present, as atoms without cohesion, are not able to realize and bring home to themselves the claims of a country that not only *is*, but that was be-

fore them, and that will be, as history alone can teach, long after them.

*Fifth*, A more hearty celebration of our national holidays.

The Hebrew people, as we learn from Sacred Scripture, were commanded to commemorate by an annual observance their liberation from the bondage of Pharaoh and their entrance into the Promised Land. In nearly all civilized countries there are certain days set apart to recall some great events in their national history, and to pay honor to the memory of the heroes who figured in them. The United States has already established three national holidays. The first is consecrated to the birth of the "Father of his Country"; the second, to the birth of the nation; and the third is observed as a day of Thanksgiving to God for his manifold blessings to the nation. On those days, when the usual occupations of life are suspended, every citizen has leisure to study and admire the political institutions of his country, and to thank God for the benedictions that He has poured out on us as a people. In contemplating these blessings, we may well repeat with the Royal Prophet: "He hath not done in like manner to every nation, and His judgments He hath not made manifest to them."

If holidays are useful to those that are to the manor born, they are still more imperatively demanded for the foreign population constantly flowing into our country, and which consists of persons who are strangers to our civil institutions. The annually recurring holidays will create and develop in their minds a knowledge of our history and admiration for our system of government. It will help, also, to mould our people into unity of political faith. By the young, especially, are holidays welcomed with keen delight; and as there is a natural, though unconscious, association in the mind between the civic festivity and the cause that gave it birth, their attachment to the day will extend to the patriotic event or to the men whose anniversary is celebrated.

*Sixth*, The maintenance of party lines is an indispensable means for preserving political purity. One party watches the other, takes note of its shortcomings, its blunders and defects; and it has at its disposal the means for rebuking any abuse of power on the part of the dominant side, by appealing to the country at the tribunal of the ballot-box. The healthiest periods of the Roman Republic were periods of fierce political strife. The citizens of Athens were not allowed to remain neutral. They



were compelled to take sides on all questions of great public interest. Not only was every citizen obliged to vote, but the successful candidate was bound to accept the office to which he was called, and to subordinate his taste for private life to the public interests.

England owes much of her greatness and liberty to the active and aggressive vigilance of opposing political camps. Political parties are the outcome of political freedom. Parties are not to be confounded with factions. The former contend for a principle, the latter struggle for a master.

To jurists and statesmen these considerations may seem trite, elementary, and commonplace. But, like all elementary principles, they are of vital import. They should be kept prominently in view before the people, and not obscured in a maze of wordy technicalities. They are landmarks to guide men in the path of public duty, and they would vastly contribute to the good order and stability of the Commonwealth if they were indelibly stamped on the heart and memory of every American citizen.

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